

**CANDIDATES FOR TENURE for the RELIGION DEPARTMENT  
February 2016**

**I. Expectations for Teaching and Learning**

Excellent teaching of religion in a liberal arts setting requires not only mastery of an academic discipline, but also the ability to communicate clearly with students who come from a wide variety of religious and non-religious backgrounds, and to lead students through complex negotiations of material with cultural, historical, ethical, and theological importance.

Teaching and advising will be evaluated through four areas, the last of which includes advising/mentoring most explicitly:

- 1. Reflective Teaching Methods:** How well is the course content being presented? How thoughtfully and helpfully are pedagogical practices adopted, reflected on reconsidered, and revised? Has the professor taken calculated risks in new teaching practices? How deliberate is the professor in establishing criteria that allow her/him to assess teaching effectiveness? The basic evaluation of this area will come from the faculty member's statement, IDEA reports and the department chairperson's report. Input for the evaluations in most cases will include, but not be limited to:
  - IDEA quantitative data and student comments
  - Review of syllabus
  - Articulateness of the case making statement
  - Observation of classroom by department and division chairs and tenured members of the department (for faculty being evaluated for tenure)
  - Chair's Questionnaires and/or conversations with past or present students
  
- 2. Instructional Design:** How well is the course designed? How well do courses achieve their stated objectives? How are reading, writing, and other assignments designed toward major tasks and learning outcomes? The basic evaluation of this area will come from the faculty member's teaching statement, syllabi, examples of student work, and other supporting documents, and the department chairperson's report. In particular, the teaching statement and supporting documents should demonstrate characteristics such as the following:
  - Reflections on learning outcomes and their fit with course assignments
  - Clarity in describing assignments and the rationale behind them
  - Articulateness concerning why and how courses are changed to improve instructional design
  - Appropriateness of feedback on student performance
  - Explicitness and consistency in expectations and evaluation of student work
  
- 3. Ability to locate one's teaching/advising within the college's mission and departmental and general education curricula, and to contribute to these wider outcomes:** Has the professor "stretched" to learn and teach areas not immediately within

her/his areas of expertise? Do course and assignment design reflect the course's position within general education and departmental curricula? Are the outcomes carefully selected in relation to the college and departmental curricula? Does the course design lead to "transferrable skills"—i.e. skills such as critical thinking, analytic writing, close reading, problem-solving, cross-cultural competencies, ethical reflections, historical consciousness, and others that contribute to liberal arts education? Does the professor's teaching enhance other programs, departments, off-campus study, the mission of the college, or other extra-departmental educational experiences? Demonstration of the impact of one's teaching across campus and beyond might be demonstrated by some of the following, among other possibilities:

- Mapping one's courses and course goals to extra-departmental curricula and learning outcomes
- Connecting curricular reform to one's own courses and vice-versa
- Explaining ways that one has bridged curricular-co-curricular experiences of students
- Reflecting on the state of church-related and/or liberal arts education and one's role within it

**4. Mentoring students in holistic ways within and beyond the classroom:** How does the professor make clear his or her accessibility and support for student learning? Are there student clubs, off-campus programs, particular student demographic groups (international, multicultural, at-risk, high-achieving, student-athletes, interfaith, etc.) that the professor advises or otherwise supports? For how many students does the professor serve as major, first year, or Senior Inquiry advisor? Has the faculty member mentored student research? How effective is such advising, in qualitative and quantitative terms? Demonstration of mentorship (including, but not limited to academic advising) might be supported by documents such as the following:

- List of official advising and mentorship roles
- Average number of advisees/mentees, including both first year, major, and Senior Inquiry advising, as well as both official or informal mentorship of students
- Description of how such advising and mentorship connects to classroom teaching and vice-versa
- Description of support for capstone student work or peak student experiences, including support for SI projects, travel experiences, internships, and so forth
- Advising syllabi, if appropriate
- Letters of recommendation from students or alumni with whom one has worked as a mentor
- Articulation of advising goals and practices that define your advising or mentorship philosophy
- Chair's conversation with past and present students with whom the professor has worked closely

## **II. Expectations for Professional Activity and Scholarship<sup>1</sup>**

The following are the results of discussion among the faculty in the Department of Religion regarding its Statement of Scholarship. Specifically, we were asked to propose expectations for the tenure and promotion decisions in the Department that are consistent with two critical documents. First is the Augustana strategic plan, *Authentically Augustana*, which places emphasis on “significant publications and performances that have been subjected to peer review.” The second is the draft Faculty Handbook’s section on Professional Activity, which includes both Professional Expression and Professional Development.

### **1. What forms of scholarship define the work of those in our Department at their best?**

For clarity, we prefer to use the broader category “significant professional activity” to define standards for scholarly engagement. Scholarly research and writing is one aspect of professional activity, but not the only one, and certainly, in the field of religion, not the only important one. “Scholarship” in religion is based on original research and writing, and includes presentation of that research in journals, books, and classrooms, at conferences and invited speaking opportunities, in critical textual editing and translation, and through applied research and public programs. Other significant professional activity includes work with professional societies; service as a referee, reviewer, evaluator, or editor; sharing research with a wider community (e.g., forums and workshops); and expanding one’s ability to do original research (e.g., new research language acquisition). We see three overlapping categories within Professional Activity: original research, scholarly activity, and public scholarship. We also acknowledge the importance of professional development. Original research is the foundation for the other two, and a *sine qua non* of professional activity. We list below those types of activities that we believe contribute to a record of substantial professional activities. The list is

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<sup>1</sup> This statement is an adaptation of a similar statement prepared by the Department of Religion and Philosophy at Luther College, Decorah, IA. We are particularly grateful to Jim Martin-Schramm for making that document available to us.

not, however, meant to be exclusive. Instead, we view this list as a guide in determining significant professional activity. This is due to our belief that new opportunities for substantial and meaningful Professional Expression and Professional Development continue to present themselves in a diverse and changing world.

Original Research	<ul style="list-style-type: none"><li>• Papers submitted for publication in local, regional, national, and international journals</li><li>• Presentation of competitively selected papers at local, regional, national, and international professional conferences</li><li>• Invited papers, journal articles, encyclopedia articles, dictionary articles, and book chapters</li><li>• Publication of monographs, critical translations, or critical editions of texts</li><li>• Invited lectures or presentations to local, regional, national, or international academic bodies</li><li>• On-going projects that result in course development, collaborative research, or interdisciplinary experiences for students</li><li>• Selection for competitive grants for collaborative work, course development, and research that may not result in traditional publication</li><li>• Papers or presentations on scholarship and teaching in the discipline</li><li>• Any of the above that appear in electronic form.</li></ul>
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<p>Scholarly Activity and Public Scholarship</p>	<ul style="list-style-type: none"> <li>• Workshops, invited lectures, consulting, or writing for community, ecclesiastical, issue, or service-based organizations</li> <li>• Presentation of research to non-specialist audiences, in local, regional, national, or international settings</li> <li>• Published book reviews</li> <li>• Reviewing manuscripts for publication or papers for presentation at professional societies or interdisciplinary publications or conferences</li> <li>• Preparation and publishing of textbooks or anthologies in the discipline</li> <li>• Service as moderator of conference session, respondent to professional papers, conference planner or organizer</li> <li>• Service as officer of learned or professional society or discipline-related committee or board</li> <li>• Service as professional evaluator or evaluator for scholarly organizations or conferences</li> <li>• Collaborative research with colleagues or students</li> <li>• Public speaking engagements (non-academic)</li> <li>• Applications for grant monies</li> <li>• Receipt of any honors, prizes, or special recognition for scholarly work and teaching</li> </ul>
<p>Professional Development</p>	<ul style="list-style-type: none"> <li>• Active participation in professional societies, conferences, meetings, including attendance at national and regional meetings and involvement in professional networks</li> <li>• Participation in local, regional, national, or international workshops on teaching, academe, or related issues</li> <li>• Selection for participation in conferences to represent Augustana or one's discipline (competitive)</li> <li>• Expansion of research or teaching areas; acquisition or enhancement of research language skills, development of web-based learning or other ways to enhance use of technology in the classroom, archaeological or field experience, travel-course development</li> <li>• Participation in fellowship programs, including but not limited to: post-doctoral fellowships, research fellowships, visiting scholar fellowships, and residential sabbatical leave fellowships</li> </ul>

## **2. What forms of peer review are appropriate for the above types of professional work?**

The most prestigious form of peer review is that by major academic publishers and refereed journals in the field. Unlike many disciplines, the field of religion has no universally accepted hierarchy of professional journals. There are many specialized journals; selection for these journals in the sub-disciplines of religion is as prestigious as for the journals published by the umbrella societies of the AAR and SBL. Acceptance rates for journals and conferences in religion vary widely. Hence, we believe that publication in any recognized journal or publisher is valid Professional Expression. We further acknowledge that with our field and sub-fields, peer review differs widely. In some cases, it involves anonymous review by two outside reviewers. This is, to our minds, the highest and best type of peer review. Nonetheless, other forms of meaningful peer review exist. They include: selection for publication of a book or an article by the editorial board of the journal or press; and acceptance by the editor-in-chief or publisher of the journal or press, where an editorial board or peer review mechanism is not in place, which is especially true for many publication venues beyond the United States. Other valuable types of peer review include: competitively selected papers for regional, national, and international conferences; and an invitation, because of reputation or expertise, to present lectures, workshops, or panel discussion, or to serve as a moderator, respondent, or evaluator at professional or interdisciplinary gatherings. This broad understanding of peer review is in keeping with this Department's values, which include the active engagement with scholars from around the world and the public of our global village. Again, this list is not meant to be exclusive; rather, it is a guide. New indicators of the significance of one's contribution to the field and to public scholarship also continue to present themselves in a diverse and changing world.

## **3. How can we encourage and enable our colleagues to appreciate that such work bears fruit in our teaching?**

The answer to this question lies in three parts. The first part is to recognize that an active research program is itself intellectually stimulating and that the connection between research and teaching may lie more in the intellectual stimulation itself rather than in specific content

connected to classroom use. Much of what we do is more technical and not appropriate for undergraduate students. The fact of being engaged in the process of inquiry and collaboration bears fruit in the excitement and engagement with learning that can translate into enthusiasm and depth in the classroom. The second part of the answer lies in what we believe it is to model the intellectual life and to engage in the examined life for our students. In short, we believe that, to encourage life-long learning in our students, we must be life-long learners. Our participation in significant professional activity models those values to our students. The third part of the answer is to value research that can be appropriately connected to courses as part of the legitimate professional and scholarly program of the faculty. Research that is geared more toward development of expertise in a new area or toward development of depth or breadth in aspects of our pre-existing courses may benefit both faculty and students. More broadly, creating an environment of teacher-scholars that encourages faculty to conduct research that excites them is essential. This involves providing support in terms of time, funding, and discussion among colleagues. In addition, in some cases, faculty may involve students in some aspects of their research, providing the possibility of a mentoring relationship between faculty and student. The Department should encourage the development of collaborative projects with students and/or colleagues that may bear fruit in public presentation or publication.

#### **4. What depth and range of achievement in scholarship at tenure review and application for promotion to full professor should distinguish the work of faculty within our Department?**

Several factors shape our view that it would be counterproductive to set a quantified standard for the number of publications or presentations expected at each level of review, beyond the minimum expectations. First, acceptance rates for journals and conference papers vary widely, as does the availability of venues for the various research sub-fields in religion, which influence our view that a quantified standard would be counterproductive. Second, we believe such a standard is counterproductive to our attempts to value and encourage the contributions of both teaching and research to the Augustana community. Some teacher-scholars are drawn more toward the teaching side of the balance, others toward the research side of the balance. We wish to take a holistic view of each teacher-scholar in the Department and ask whether he or she has made a substantial contribution to the goals of the Department and the Augustana community at large when both teaching and scholarship are reviewed. Third, we acknowledge, as part of a value-based, church-affiliated institution, that persons have unique gifts and graces to offer to Augustana and may face unique obstacles in achieving a level of scholarship significantly beyond the minimum expectations. We wish to evaluate persons in light of their unique personhood and circumstances. We include in the types of obstacles that might be operating in the lives of our faculty such factors as: a large number of new courses created; heavy teaching loads as a result of overloads, large class sizes, writing in the discipline classes, Honors classes, foreign study or travel components to classes, and/or participation in the Liberal Studies and General Education programs; campus and/or Department administrative commitments; campus committee work; disabilities and chronic illnesses; pregnancies and child care responsibilities; family illnesses, disabilities, and deaths; and other matters of a significant and extended nature. We, therefore, set only minimum expectations for all persons seeking tenure or promotion, understanding that these are minimum expectations for the Department's consideration of an individual for tenure or promotion. Satisfying these minimum expectations does not assure that

any given individual will receive a positive recommendation of advancement. Each case will be individually considered. What may be generally and appropriately expected and encouraged is an on-going significant research program that results in some written publication and some peer or publicly reviewed product (lecture, manuscript, panel invitation, etc.), at a frequency that demonstrates a continuing scholarly interest to an increasing breadth of audience. This may be geographical breadth, moving from regional to national; disciplinary breadth, moving from a small or narrowly defined professional society to a larger, more inclusive society; or applied or interdisciplinary breadth, moving from specialized research to broader application or collaboration on cross-disciplinary concerns, such as pedagogy, peace or justice or environmental issues, or denominational or interfaith leadership. Our minimum expectations are set forth below.

Review Level:	Minimum Expectation:	Enhancements, Not Required:
Tenure	<ul style="list-style-type: none"> <li>• An active research program</li> <li>• Two public presentations of research at professional conference or other professional or academic forum</li> <li>• Submission/invitation and confirmed acceptance of four articles (or their scholarly equivalent, a book chapter being the equivalent of an article) to peer-reviewed conference volumes, edited volumes, journals, publishers and others as described under point 2</li> <li>• Completed manuscripts of the above named works</li> </ul>	<ul style="list-style-type: none"> <li>• Relevant publications outside the field or in non-academic professional circles</li> <li>• Research geared to educate lay community</li> <li>• Collaborative teaching or research projects with faculty from other disciplines</li> <li>• Collaborative research projects with students</li> <li>• Public speaking engagements</li> <li>• Reviewing of books, papers, or manuscripts</li> <li>• Research and presentation on teaching in the discipline or in interdisciplinary efforts</li> </ul>



<p>Promotion to Full Professor<sup>2</sup></p>	<ul style="list-style-type: none"> <li>• An active research program</li> <li>• Four post-tenure public presentations of research at professional conference or other professional or academic forum</li> <li>• Submission/invitation and confirmed acceptance of four post-tenure articles (or their scholarly equivalent, a book chapter being the equivalent of an article) to peer-reviewed conference volumes, edited volumes, journals, publishers and other as described under point 2</li> <li>• Completed manuscripts of the above named works</li> </ul>	<ul style="list-style-type: none"> <li>• Leadership and service to professional organizations, to academic conferences or workshops, or to wider religious or concerns organizations</li> <li>• Extending communication of research or teaching beyond the scholarly discipline</li> <li>• Involvement in connecting research and professional development to teaching; leadership and mentoring of professional colleagues in scholarship and/or teaching</li> </ul>
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To summarize expectations concerning “achievement” in scholarship: We expect faculty in religion to be involved in original research, to seek active engagement with professional colleagues, and to have some affirmation of that work. Beyond these general expectations, the department intends the greatest degree of flexibility to allow faculty members to shape their own research and activity.

**5. What distinctive forms of scholarship can thrive at a liberal arts college of the church?**

Religion is an integrative discipline, one that intersects naturally with the various disciplines of the liberal arts. As such, it has much to contribute both to the liberal arts and to the mission of a college of the church, and they depend for their integrity on reaching beyond mere specialized inquiry. At least four areas exist in which scholarship in religion can thrive particularly in a liberal arts college of the church. These may, in fact, be distinctive contributions of a place like Augustana College to the larger communities of religion and society.

1) “*Public*” scholarship. This category may be broadly defined as bringing the insights of religious inquiry to contemporary organizations, issues, and debates. It is based in research and expertise in a particular discipline, but applied to a non-specialist audience. Rather than being additional to the vocation of a religion scholar, public translation and application of the discipline is itself a form of scholarship, in that it requires an original application of research to a particular topic or issue. It is perhaps more “synthetic” than “original,” but nevertheless demands the kind of research and expertise required in the traditional university model of “discovery”-based scholarship. It can also be more “risky,” for it exposes the scholar to critique from audiences beyond the experts and involves her or him in more potentially controversial public debate. It also integrates the skills of scholar and teacher, translating the more arcane discourse

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<sup>2</sup> Publication and presentation expectations are reduced by one-quarter for every five years the person under review was a member of the faculty prior to the 2005-2006 academic year.

of scholarship into the language of popular discussion. It also serves as a needed corrective to the tendency of modern “scholarship” to be a world unto itself, and it returns to an understanding of scholarship as intellectual service to the larger community. “Public scholarship” may take many forms, including but not limited to bringing one’s expertise to bear in writing, lectures, forums, workshops, or committees that focus on contemporary debates on issues of justice, faith, interreligious dialogue, denominational concerns, or social and political issues and events. Indeed, both developing courses and providing public leadership on applied areas of ethics and ideology are important manifestations of engaged scholarship in both religion and philosophy.

2) *Scholarship for the church or other religious community.* In a college of the church, the institution may be more explicit than some other academic institutions in encouraging or recognizing scholarship done from within, and for, a particular faith community—as theologians, ethicists, religious historians, textual critics, etc. The institutional identity of the college allows it to value various forms of intellectual leadership for the church or other religious bodies as legitimate scholarly activity (e.g., publications, workshops, or lectures for church leaders; elected denominational offices or committees; invitations to speak to a religious conference or meeting on an issue related to one’s expertise)—in particular for the ELCA but also more broadly to include any denomination or religion. In addition, what a liberal arts college of the church can provide that other religiously based academic institutions, such as seminaries, cannot, is the context of cross-disciplinary and ecumenical and interfaith inquiry among scholars in various disciplines that can inform, deepen, or challenge the perspective of the theologian, ethicist, historian, or textual scholar. Theology and religious scholarship for the “church” or “human family” can thrive in this context. We believe this category provides a significant rationale for requiring a substantial Lutheran presence among the religion faculty; it also suggests why diversity in religious affiliation is important to the purposes of the college and of religious scholarship.

3) *Interdisciplinary inquiry.* Interdisciplinary work can uniquely thrive at a college of the church, for the college’s identification with a particular faith tradition gives it a common set of questions, especially revolving around beliefs, ethics, and values. Religion teacher-scholars are trained to explore underlying questions and assumptions about human knowledge and belief, and, perhaps more to the point, are accustomed to writing, speaking, and teaching with these in mind. Scholars from many disciplines may engage in interdisciplinary inquiry, but theologians, historians of religion, ethicists, and religious textual scholars shape this inquiry around questions of what is right, what is true, and what is good. In a liberal arts college, interdisciplinary work in general may thrive because of the natural interaction of scholars from various disciplines. In a college of the church, religion faculty may lead in efforts to connect this interdisciplinary work to questions of meaning, ideology, faith, and responsibility for the college classroom and to model it for other academic institutions as well as the larger communities of church and society. Such interdisciplinary work involves research outside one’s own expertise (in the other disciplines) and creative collaboration in both research and pedagogy—work that often is not recognized as “scholarly.” Where this work results in lectures, papers, publications, or other leadership roles, it belongs in the category of original scholarly work.

4) *Faith and learning.* There is what amounts to a crisis in contemporary society about how to talk about religion in a pluralistic world and, more specifically, about the place of religion (or

faith) in the public square. How can one take faith seriously and, yet, accept the faith of others? How do we think about the various religions or faith in general in a post-modern, multicultural, and global reality? Here, scholars of religion can make an important contribution. Moreover, it is precisely in a college of the church, where faith is taken seriously and a particular religious tradition is valued, that scholars of religion may develop and practice the tools for addressing this challenge. This category of “scholarship” involves teaching as much as “original” inquiry: developing an expertise in helping students (and others) move beyond inherited assumptions, providing perspective on matters of faith and values, and applying this expertise both in the college classroom and in service beyond to religious institutions, the academy, and the public. If we value the integration of faith and learning, then development of expertise in that process should be recognized as a form of professional activity and scholarship that offers a distinctive contribution to both academy and society.

In summary, at a value-based, church-affiliated college, scholars of religion are understood to be unique and equal expressions of our Creator and are called to serve differently in light of their individual gifts, graces, and life circumstances. Each scholar will, therefore, choose and manifest his or her service differently. Some will devote their energies to traditional forms of scholarly inquiry and publication. Others will commit their energies to more synthetic and interdisciplinary forms of scholarship. For some, research in relation to the discipline will be at the forefront. Others will focus upon the scholarship of learning and teaching. Some will speak more to the academy, others more to the church or other faith traditions, and still others more to the public. In a liberal arts college of the church, all such contributions should be valued, and the college should seek to maintain some balance of these interests and activities among its faculty in religion that we might serve the greater world.

### **III. Expectations for Service to Augustana College and the Community**

As with public scholarship, we wish to define service broadly. We recognize that there are many ways to define service and that we value many types of service to our campus community, to the wider world of the academy, and to our local, national, and global communities. While we expect tenure-track and tenured members of the faculty to be active in service, the following items are meant to be illustrative of the ways such service might be undertaken rather than as a comprehensive list of requirements.

#### **1. Service to Augustana College**

Service to the college can take many forms. First, and perhaps most important, is contributing to the work of the department. All tenured and tenure-track members of the department are expected regularly to attend meetings, participate in ongoing efforts to shape and assess the curriculum of the department, act as members of search committees as needed, and participate in the administration of the department in other ways.

Outside of the department, service for faculty members in the first year of tenure-track appointments differs from service expected of other tenure-track and tenured members of the department. For those on the first year of tenure-track appointments, service consists primarily in attending training offered through the Center for Faculty Enrichment and attendance at department meetings.

For those beyond the first year of a tenure-track appointment, service to the College includes, but is not limited to, service on campus-wide committees or working groups; serving as an advisor for a student group or on an advisory board for student activities; presentations at Symposium Days, Friday Conversations, Feminist Tea Series, the Center for the Study of Ethics, the *Reel Talk* series in the department, and other campus venues; administrative responsibilities such as serving as department chair or chair of an inter-disciplinary program or as director or co-director of the Center for Faculty Enrichment, Center for the Study of Ethics, or other such centers; directing advising programs such as the Pre-Seminary Program; developing and/or participating in international programs with students; travelling with students to conferences to allow the students to present; inviting and hosting important guest speakers to campus; and arranging conferences on campus.

#### **2. Service to the academy**

There are overlapping elements of service to the academy and professional activity as described in section II of this document. Service on editorial boards for academic journals or book series, dissertation or master's thesis committees, advisory boards for academic centers, or as a peer reviewer for journal and book manuscripts are of significant value to the academy. Teaching as an invited guest at universities and colleges both within the United States and internationally also is a significant service to the academy. Also of value is chairing sections at regional and national meetings of professional associations and/or serving on the advisory committees of these professional associations or smaller units within them.

### **3. Service to local, national, and global communities**

Service to communities beyond Augustana is the broadest category of service. Within this category, our interests, specialties, training, and connections involve many possibilities. Our aim is to recognize any service at the local, state, national, or international level done by the members of our department *as representatives of Augustana*. Such service may include volunteering at local non-profits where our particular skills and abilities can be of value; working with religious groups on educational initiatives, serving on boards and task forces; volunteer teaching opportunities like CommUniversity or similar programs; acting as a consultant for groups wishing to study or issue statements regarding particular matters (e.g. a local or national religious body wishing to issue a statement on climate change); addressing media requests for information and analysis; and participating in programming designed to foster educational experiences for children, especially as these are designed to foster interest in and preparation for college.

For service to Augustana, the academy, and the larger communities of which we are a part, we encourage tenured and tenure-track professors to make the case that the ways in which they interact with these various publics beyond those listed above indicate engagement with these communities. Service at its best is active citizenship, and members of our department are encouraged to be good citizens of the college, the academy, and the wider communities of which they are a part.